The Bombay Guardian.

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WEEKLY REVIEW.

—The Rev. Mr. Taylor has been preaching, since last Sunday, daily, morning and evening, through an interpreter, at the American Mission Chapel, Jail Road, Bendy Bazaar, and will (D. V.) continue to do so till further notice. The Rev. R. V. Moduk is his Marathi interpreter. The meetings have been attended by Native Christians of the different congregations in Bombay, and others, and the interest appears to deepen from day to day. Mr. Taylor is expected to preach to-morrow in the Free Mission Church, Khetwady, at 8 A.M., without interpreter; and at 4 P.M., at the American Mission Chapel. The week-day services are at 7 A.M., and at 6½ P.M.

—This has been a notable year, meteorologically, in Western India. January 16th we had a heavy fall of rain over all the Presidency; in one place 16 inches. At the beginning of May, we had heavy rain-falls. When the time for the monsoon came we had no monsoon; only about a third of our average. And now in the middle of November, when people have gone into tents and the Colaba green is throwing up its mountains of cotton, down comes the rain in regular monsoon style. We are glad to learn that some rain has fallen in the interior, and hope that the late crops may, in some places, yet be saved.

—A correspondent at Mangalore mentions the arrival there of Rev. Kong Fatlin Ayun, a Christian Chinaman who has spent six years at Basle in the College of the Basle Mission, and is now on his way to China as an ordained minister to preach the Gospel to his countrymen. He preached in the Mission Chapel at Mangalore, using the German language, the Rev. Mr. Brigil acting as a Tulu interpreter. It is hoped that, by the blessing of God, this young man may be very useful in his own country.

—We think there should be a tablet in some conspicuous place in the Crawford Market with this inscription: "Upon this Market, which the Municipality resolved to build for five lacs, Mr. Crawford expended sixteen."

—At the Meerut Races, Thursday of last week, the winning horse, a valuable animal, fell down dead in passing the winning post. We hope the Society for the Prevention of Cruelty to Animals will take up this matter, if the Police should fail to do so, and prosecute the parties who are responsible for this cruelty. The papers may speak of it as a splendid race, but men of right feelings will ask that there may be some check to this inhumanity.

—A new Monthly, to be called *The Indian Antiquary*, is announced to appear at the beginning of the year, under the editorship of J. Burgess, Esq. The name indicates only one of the departments of which it will treat; the Natural History, Mythology, Literature, Folklore, &c., of India will receive its attention.

Our readers are acquainted with the Rev. Narayan Sheshadri. He commands in a high degree the confidence of all who know him. In another column will be found a letter from him, telling of the distress of the people about Jaulna, and of what he would like to do to provide them relief. The method indicated seems to be a very suitable one, as it would not only furnish work and food for the present, but furnish a supply of water against future seasons of drought. Man is called to co-operate with God, in providence as in grace; neither material nor spiritual blessings come down from the skies in a way that leaves man inactive. One year there is a superabundant supply of rain; the next, a scanty supply; if the people let the redundant water of the good season flow away unused, there will be distress the next year. But scattered over the land are beings called men, to whom God has given reasoning and calculating and fore-looking powers, and these powers make it incumbent upon them to contrive some way of making the surplus of one season make up for the deficiency of the next. But alas! man is slow to use his powers and understand his responsibilities. He lives for the present, and lets the next year take care of itself. For thousands of years Western India has been peopled and governed, and yet to this day the natural facilities for securing the surplusage of the monsoons have been very little utilized. Government has done an immense deal in the way of reporting about irrigation, but the actual work goes very slowly on. If Mr. Narayan Sheshadri's scheme can be carried out, it will, we doubt not, prove a permanent blessing to the neighbourhood.

An ardent suitor of some fair coquette has sometimes to submit to the most insulting rebuffs; the tyrant to whom he is enslaved loves to show her power by trampling on her victims. One is reminded of this condition of matters by the relations of the Rev. C. N. A. Dall, Unitarian Missionary in Calcutta, to the Brahmo Somaj of that place. No one could be more outrageously snubbed than he has been once and again in the *Indian Mirror*, which is edited by the leader of the progressive Brahmists; yet nothing can quench his ardour. He has lately been received as a member of that body on profession of his faith; but it is deemed necessary to put some new humiliations upon him, lest he should be exalted above measure. The *Mirror* publishes a letter from him, in which he says that the following reasons influenced him in seeking admission to the Brahmo Somaj: 1. His faith in the pure theism of Jesus. 2. His faith in the Brahmo movement. 3. His desire to benefit by a closer companionship with the present leaders. 4. Their cordial acceptance of Rammohun Roy's affirmation, 'We are all followers of Christ.' And along with the latter he forwards a dozen copies of Rammohun Roy's 'Precepts of Jesus.' He adds the formula used by him in receiving membership: 'I do hereby avow my faith in Theism, and become a member of the Brahmo Somaj of India.'

Now there does not seem to be anything in this calculated to offend. The object of his attentions must surely be a very capricious being, if she finds anything in this to excite her displeasure. Poor Mr. Dall! the way he is snubbed and set at nought by the *Indian Mirror* would chill the ardour of any one less enamoured than he is. Here are the remarks of the *Mirror* on his letter:

"1. Had Mr. Dall no faith before in the 'Theism of Jesus;' how then can that be a motive of his entering the Brahmo fraternity? Mr. Dall was told, and ought to remember, that the Brahmo Somaj recognize no denominational kind of Theism, such as he or any other person may imagine was held by Jesus, or any other religious teacher. We hold, and Mr. Dall by signing the theistic declaration has pledged himself to hold, directly or indirectly, privately or publicly, no sectarian creed, but that broad universal faith, which, as opposed to every existing form of Christianity, is known in England and America by the name of Theism. If Mr. Dall thinks that by formally entering the Brahmo Somaj he will succeed to help men into Unitarian Christianity, which he miscalls or conceals by the name of 'the Theism of Jesus,' we are afraid he will find himself mistaken. We believe Mr. Dall still unconscious of the responsibility he has incurred by signing the Brahmo covenant.

2. We know there are many orthodox Trinitarian Christians, who, though they do not join it, think of the Brahmo Somaj as a movement stirred up by the Spirit of God. Mr. Dall now being a member of the institution ought to identify himself with it *completely*, and not merely extend to it his patronage.

3. Many thanks for Mr. Dall's confidence, though we are sorry he has not been speaking at all favourably of these leaders in England, as his professed confidence would lead us to expect.

4. Did he ask the Brahmo in question whether the latter called himself a follower of Christ exclusively, or whether he did not as well call himself a follower of Nanuk, Chaitanna, Mahomed, and Confucius? The fact is that the Brahmos profess themselves, as did Rajah Rammohun Roy, to be the followers of all great men and prophets. And Jesus Christ is one of them.

5. We cannot possibly undertake to keep and sell these books. And we further beg Mr. Dall will be good enough not to send us any more letters of this kind for publication, because we think they are neither pleasant nor interesting to the public."

Now is not this too bad? The gentleman's statement of his reasons is not accepted as correct. The distinguished editor of the *Mirror* does not hesitate to give expression to a suspicion that Mr. Dall has been actuated by very different motives from those which he confesses; that he has crept in for the purpose of destroying the character of the Somaj and converting it to Unitarian Christianity. Well, if the flame of Mr. Dall's devotion is not extinguished by this outrageous treatment it will be a marvel. He

has attained the height of his hopes and aims, in that he has been admitted a member of Chunder Sen's little church; yet no sooner is he admitted than his good pastor opens upon him this tremendous battery, and holds him up to the contempt of men, as a religious impostor. What will Miss Carpenter say to this?

The following is from the *Melbourne Argus* on the Sabbath question:

"One of the great stumbling-blocks with many arises from the fact that our Saviour expressly declared that he 'did not come to destroy the law or the prophets,' but to fulfil them, and they argue from this that as He observed the Sabbath-day His followers are bound to do so likewise. But a little consideration will show every one who pins his faith to the Bible, and is content to accept it as the basis of the argument, that such a position is not tenable. He did fulfil the law, and once fulfilled, it passed away for ever. As St. Paul says in his Epistle to the Colossians, He blotted 'out the handwriting of *ordinances* which was against us . . nailing it to His cross.' Therefore, adds St. Paul, immediately after, 'let no man judge you . . . in respect of an holy day, or of the new moon, or of the Sabbath days, which are the shadows of things to come.' He likewise impresses on the Romans, that in esteeming one day above another every man should be fully persuaded in his own mind, for, as he intimates in the context, all days are alike in the sight of God. He tells the Galatian converts that the law was but a schoolmaster to bring them to a better faith, but, that having been attained, they 'are no longer under a schoolmaster.' He even makes it a matter of reproach that they 'observe days and months and times and years,' and adjures them to 'stand fast in the liberty wherewith Christ' had made them free, and not to be 'entangled again with the yoke of bondage.' From these passages, which might be multiplied almost indefinitely, it is clear that the Decalogue, together with the whole Mosaic economy, was done away with at the time of Christ's death, and, as it has been expressed, was buried in His grave. Born a Jew, He fulfilled the law of Moses as long as He lived, in accordance with the avowed object of His coming. 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'"

We think there is some misapprehension at the basis of the above remarks. Our Lord came to do away with the Ceremonial Law, and with whatever established a wall of separation between the Jew and Gentile; to do away with it in the case of those who became his disciples. Further, the moral law is null and void in Christ's kingdom, as a means of justification, a means of acceptance with God. The sinner who comes to God must come upon a different basis altogether than that of obedience to the law. One object of our Lord, in his teaching, was to unfold the unsuspected fulness of the law; to show that it regarded the heart, the intent, the thought, the desire, and not merely outward acts. But this law, while it condemns the sinner and strips him utterly of his supposed righteousness, is the very law that is written in the hearts of Christ's disciples. What the law could not do in that it was weak through the flesh, through the opposition of man's nature, God, sending his own Son and sending his own Spirit, accomplishes in the heart of the believer. The law, the moral law, the decalogue is the expression of God's will regarding us, and is summed up in the two commands requiring love to God and man. This decalogue is not Mosaic, but was from the beginning of the world; it was tabulated and accompanied with sanctions for the sake of the Jews; but it told them nothing that had not been known to their ancestors. The sanctification of the seventh day is the first great fact mentioned after the creation of man. Like all the other commandments it was violated; and special sanctions and minute prescriptions were given to secure a measure of observance for it from the Jews; these belong to Judaism and pass away with it; but the great law remains in its integrity, and to it under God more perhaps than to any other ordinance, is the continuance and spread of Christianity in the world to be ascribed. The reference is not to the Lord's Day in the passage above quoted from Colossians. The Jewish Sabbath continued to be observed by the early Christians; by many of them certainly; and it was concerning this observance that there was a difference of opinion among them, and that Paul spoke in the passages referred to. The Lord's Day of the Christian is a rest, the very opposite of a bondage; a privilege rather than a requirement. All of his time, indeed, belongs to God; he walks with God in his every day engagements; but it is to him an inexpressible privilege to be permitted one day in seven to lay aside the care of worldly matters, and seek the soul-refreshment that comes from new views of Christ and of his gracious work. But besides all this, the Christian Sabbath has been an immense boon to the nations where it has been, even imperfectly, enjoyed; and myriads of redeemed men and women will testify at last that it was owing to the respite from work, the leisure to think, the opportunity to attend preaching afforded by it, that they were brought to remember the needs of their souls. And the Christian Sabbath is at this day a witness, like the angel standing on the sea and land with his hand uplifted to heaven, testifying to men of all nations and tribes that God is, and that there is with Him an everlasting rest for the weary souls of men. Alas for the poor man to whom the Lord's Day is an offence, a burden, a stumbling-block. Instead of quarrelling with God's law, he would do better to quarrel with that unrest of soul which hinders him from getting the benefit of this 'pearl of days.'

We have read with much pleasure a little book by Mrs. Murray Mitchell, entitled "A Missionary's Wife among the Wild Tribes of South Bengal." There is an introduction by Dr. George Smith. Mrs. Mitchell accompanied her husband on a visit to the Santals and Koles, in 1869, and having an eye for the picturesque, a sympathizing heart, a joy in what is good, and a desire to to see that good extended, and withal a power of happily reproducing her impressions for the reader's benefit, she has given us a very pleasing little book which we gladly commend to the attention of all. Copies (one rupee each) are to be obtained at the Tract and Book Depository; the proceeds go to the support of the Free Church of Scotland's recently established Mission among the Santals. A missionary, to take charge of this station, is expected out immediately.

We have received a copy of a "Manual of Easy English Poetry, with Notes and the simpler Derivations." It is for the Anglo-Vernacular Standard IV. of this Presidency. We have already a capital little book of English Poetry with explanatory Notes (First Book of Poetry), published by the Christian Vernacular Education Society. The Manual now published contains 15 pieces of poetry; the last of them, Crabbe's Parting Hour, is in length equal to all the rest. The author has spared no pains to make the elucidation as thorough as possible, and the student has not to go beyond the book itself to ascertain the meaning of the expressions. The book has been printed at the Surat Mission Press.

Noticing a new edition of Archdeacon Pratt's "Scripture and Science not at Variance," the *Friend of India* says:

"He deems the Bible originally, and as at first written, inspired by God; but he does not hold the same view with respect to all the copies that have been made of it. The discrepancies in the Bible, the Venerable Archdeacon says, may fairly enough 'be attributed to the numerous host of transcribers.' We think, with one of Archdeacon Pratt's earlier critics, 'the *Guardian*,' that this is an awkward admission when we are dealing with 'the sole guide of faith.' Yet it is an honest admission and a brave one; and lead where it may the Archdeacon need never regret having sent it to the world. It is the logical issue, to that extent."

Surely the *Friend* mistakes in supposing the Archdeacon's view of inspiration as novel or exceptional. We do not remember any writer on the subject who claims that not only was the Bible inspired originally, but that all copies of the original were made under the same divine guidance. The possibility of errors in transcription has constantly been recognized. But the *Friend* seems to think this a dangerous admission:

"Pursue it a step farther, and it becomes illogical, and demands a farther admission. For if it was important that the Almighty should give a perfect revelation of His will, surely it was equally important that He should preserve that revelation perfect. We are not writing this profanely or flippantly—not, by any means, taking upon us to say that if the fact is as stated by Archdeacon Pratt that therefore the Maker and Judge of all has erred. Not at all. Whatever the fact may be and whoever among mortals is wrong, the Supreme must be right."

Our contemporary has overlooked an important fact: that whereas in order that man might have a thoroughly reliable revelation of God and of His will, it was necessary that the Scriptures containing it should be inspired, the preservation of the inspired Scriptures could be secured by other means, and did not demand that every transcriber should be filled with the Holy Ghost. At the end of the first century of our era, when the canon was completed, there were churches scattered over a large part of Europe, Asia, and Africa, many hundreds of churches, in each of which the word of God was well known and esteemed as more precious than thousands of gold and silver. And wherever there were copies of the Scriptures, there was the need of new copies constantly manifesting itself, and there would be arrangements for effecting copies. Now the grand security for effecting faithful transcriptions, lay in the regard in which the word of God was held; a security that might fail occasionally, say in the case of one transcriber in 100, or in 50, but would be effectually maintained in the largely predominating number of good copies; and the many citations and comments in contemporary writers, and early versions, would furnish the means of correction. It is easy to see therefore how the Providence of God could in this way easily secure the perpetuation of the word of God in its integrity. And this we have no doubt has been accomplished. Inaccuracies may have crept in; we know they have; but they are such as (1) are easily corrected by corresponding passages, or (2) are of trivial import and involve no material issue.

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"On every page of the world's history we have the undoubted fact that man's progress in science, in subduing material things—the Powers of Nature—to his service, must be his own work. Not a laurel of Newton or Le Sage, of Watt or Stephenson, has been interfered with by the Supreme. The helps that have been vouchsafed to man have been of quite another kind, and it evidently was not the Divine intention that David should without labour leap into what Gallileo had to enter with immense labour and pain. When therefore the Minstrel King sang of material facts he sang as a man, as he acted as a man when he slew Uriah. He was inspired when he wrote 'The Heavens declare the glory of God,' and 'Wherewithal shall a young man cleanse his way.' He was not a bit inspired when he bade Solomon not to let the grey hairs of Shimei to go to the grave in peace."

David was certainly not in all things conformed to the standard of the New Testament; but his instructions regarding Shimei may be wrongly construed. Shimei had committed a crime for which the law of the kingdom required him to die; with a magnanimity sufficiently rare he spared his life as long as he himself lived, and then let the law take its course. The rightness or wrongness of this has, however, nothing to do with the question of the inspiration of the Scriptures. So far from finding that David sang of material facts as a man, we find that he spoke of natural phenomena with a propriety and truth such as no uninspired man of antiquity observed. Compare his chants with the passages in Homer, Hesiod and other ancients in which the world and its phenomena are spoken of. We know what views of cosmogony were entertained by the ancients; it is surely a marvellous thing that in a body of writings like those of the Old and New Testaments, from the pens of so many different persons, in such widely-sundered periods, these views should nowhere present themselves. Nor on the other hand are the facts of nature so stated as to precipitate the discoveries of modern times, or challenge the confidence of those who knew only the ancient systems of natural science. How this happy *via media* was secured passes explanation, unless we admit the doctrine that all Scripture is given by inspiration of God.

Our readers are aware of the establishment of a Mission among the Sutnamees in the Eastern part of the Central Provinces. The Rev. Mr. Lohr, sent out by a German Missionary Society formed in America, began the Mission in 1869, and was followed last year by the Rev. Mr. Frank, from Basle, who is stationed at Raepore. Hopes were entertained that the Sutnamees, who had broken off from Hinduism, at least in the matter of idolatry and polytheism, would readily embrace the Gospel when a missionary should take up his abode among them. This expectation has not yet been fulfilled. The communication from Mr. Lohr, which we append, shows that matters are in a more hopeful state now than they have been. Mr. Lohr formerly laboured among the Koles of Chota Nagpore, and he finds that the Chumars of his present district are like them in many respects. There is a large party, about one-third, who do not obey the behests of the Gooroo in the matter of abstinence from meat. There is also a Hinduizing party who go from village to village reading the Ramayan and try to bring the Sutnamees back to the religion which they threw away in disgust. Mr. Lohr would like to have his Mission remembered in prayer by Christians of Bombay:—

"The friends of Missions will be happy to hear that it has pleased the Lord to answer in part the prayers for the conversion of the Suthnamees in the Chutteesgurh Division, Central Provinces. The Mission amongst this people was set on foot in 1869 towards the end of which three Suthnamees were baptized, and not until January of 1871 were we permitted to gather into the fold of Christ's church any more souls. In January 1871 however two Suthnamees and two Hindus joined the church, and others declared their desire to become Christians. After due instruction in the essential doctrines of the Christian religion, on the 16th September 1871 eleven more adults were received into the church and 9 more on the 4th of November, whilst many are under catechetical instruction, and having broken their caste will be baptized, D.V., towards the end of the year.

Thus our little congregation consisting, at the beginning of the year, of only 5 members, has grown (including baptized children) to the number of forty.

We expect that during this cold season hundreds of inquirers will come, and the building of a church will become absolutely necessary.

The large hall in the missionary's house has served hitherto as an assembly-room, but, as there are usually many more hearers sitting outside than inside, on account of the want of space, we must therefore now begin to think of constructing a more capacious and suitable edifice for the accommodation and shelter of the daily increasing converts and inquirers.

The Home Society has been duly informed of the facts, and will do, we are sure, all in its power to meet our wants; but in consequence of its being a new Society, and the expenses attendant on sending out another-Missionary, we are afraid it will not be able to raise a fund sufficiently large to push on the work as quickly as we could wish.

We would therefore most respectfully and earnestly appeal for help to those whom the Lord has blessed with earthly means, as well as those who may feel inclined to do something for the spreading of the Lord's Kingdom, and we trust also that our humble request will be responded to, by friends of the mission abroad.

Any contributions for this purpose will be thankfully acknowledged if sent to the resident Missionary, Rev. Oscar Lohr, Bisrampore, Raepore District, C. P. It is estimated that a plain but substantial and sufficiently large house of worship will cost from 7,000 to 8,000 Rupees.

Oscar Lohr, Missionary."

We shall be happy to receive contributions for the above-mentioned object.

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SATURDAY, NOVEMBER 18, 1871.

The Fruit of the Spirit.—IV. Long-suffering.

If we had only to do with amiable people, and if circumstances were always to our mind, how amiable might we be. But we have to do with people who, in one way and another, are exceedingly trying; selfish, inconsiderate, blundering people; proud, disdainful people; malicious, wicked people; and we are often placed in circumstances most vexatious and harassing; what wonder, then, if we should at times be lacking in amiability? But the fruit of the Spirit, which is long-suffering, triumphs in just such unfavourable positions. The fruits of the Spirit are not such as might be matured in Paradise, but such as are to ripen in this very world of ours. It would be a strange request for any Christian to make, that all his surroundings should be constantly agreeable and in harmony with his inclinations and tastes; and a strange offer for him to make, to bring forth good fruit if so favoured. If God were to accede to his proposal and make every thing about him propitious, his selfish nature would only get new strength by it, and would manifest itself under some new and monstrous form.

What makes long-suffering so difficult, is our pride. Men do not know themselves; Christians do not know how much has been forgiven them; they have the most shadowy idea of what is taught in the death of Christ. If they could know how unutterably offensive is sin to God, and how it continually cries to him to launch against men the thunderbolts of his indignation, they would know how much they are indebted to the long-suffering of God. What! impatient with your fellow-creature because he has not shown you all the consideration you think you deserve, because he does not pay you the 100 pence he owes, when 10,000 talents have been forgiven you, trespasses committed against the very majesty of heaven blotted out! Let every instance in which you come short of the long-suffering that becomes those who call themselves followers of Christ, be to you an evidence that you grievously fail to apprehend what Christ has done for you, and may it lead you to cry mightily to God for the Holy Spirit to give you knowledge of the crucified One. The want of a long-suffering spirit, the readiness to be annoyed by contrarieties, to be irritated by the failures of those around us, to revolt against burdens put upon us, shows not merely that things are not right between us and our fellow-men, but that the relations between us and God are not what they should be. His love is not shed abroad in our heart; His peace is not keeping our heart and mind; there is not a true accord between us and Christ. The long-suffering that is the fruit of the Spirit, is created and developed in us by the revelation of Christ to us as our Saviour, our all-sufficient and present Saviour, in whom we are complete. It is a fruit of faith. Walking by faith we receive every thing as in some sense from Christ, and when slights or injuries are offered us we remember that not without Christ's permission they come upon us, and that he expects us to abide in the peace which he gives us.

Oh for a just conception of the long-suffering shown by God in his dealings with me during the long years in which I lived in impenitency, declaring by act, word and deed, that my wisdom was better than his, more worthy to be trusted than his love. I was in the world that was made by Him, where every thing spoke of him, where I could not get a fruit from a tree except as he inclined the bough towards me, where death lay ambushed in a thousand forms all along the path I was treading, where every night, when sleep came to me, I dropped perforce into His exclusive care, and every morning was recalled to life by Him, yet all the time I was doing the very things which this mighty and omnipresent God had absolutely prohibited. At the same time I was daily giving evidence of power to subordinate my will to other wills, and to execute distasteful commands; but the commands were of men. When the commands of God came to me with the authority of men, I could keep them. When some one whose position was inferior, whose judgment and power I despised, gave commands, I disregarded them. It was with such as these, with menials, that I classed God, considering his behests worthy of regard only so far as they chimed with my own convenience. And all the time the command of God was that I should love him with all the heart and soul; the command that a king would give to his only son, the heir of all his estates. How marvellous the forbearance of God during all those years.

My eyes once opened to that awful retrospect, surely it will be impossible for me to lose patience with my fellow men. Ah, nothing is impossible for the human heart. It would resent a supposed slight almost in the very presence of the cross where Christ is dying, and immediately after having expressed a wish to die for him. I remember having heard in my youth—and thought it matter for great ridicule—of a poor Methodist woman who got up in meeting one day and said, My servant girl broke my handsome new teapot this morning, and I did not get angry with her; glory to God. These victories are not to be despised. Despise them and it will not be long before the adversary will defeat you on some greater battle-field.

One thing that makes long-suffering difficult is that people are uncertain where to draw the line for its limitation. We are not to encourage others in ill-doing; what power for the repression of evil is with us, we must use; we must bear testimony against what is wrong; long-suffering must have a limit; where should the line be drawn? Some such thoughts were in the mind of Peter when he said, How often shall my brother trespass against me and I shall forgive him? Seventy times seven, was the answer; go on forgiving him for ever. But observe well the question: How often shall he trespass against *me*. If my brother does to me that which he ought not do, then he trespasses not merely against me, but against God; he violates not merely a claim of mine but a claim of God. Now what is my claim compared with that of God? It cannot be mentioned in the same breath; it is like a farthing candle in the blaze of the noon-day sun. How preposterous for me to be flying into a passion with him on the ground of his failure towards me, when there is his incommensurable failure towards God which God is bearing with. By all means, in every legitimate way, let me seek to turn him from doing that which is displeasing to God; but so far as regards my own loss in the matter, I may well be patient, however often the injury is repeated. We see then that what we want is to walk with God. Let us abide in Christ as the branch in the vine, and realize his identification with us, (inasmuch as done to you it is done to me), and we shall be able to move among the contrarieties and annoyances of life, the briers and thorns of this wilderness, with something of the same spirit that was in him. Abide in me, and I in you.

WHAT IS TRUTH?

Synagogue of the Libertines. (Acts vi. 9.) The foreign Jews took a pride in having synagogues in Jerusalem, as it tended to show their interest and share in the holy city. At certain seasons these would be comparatively deserted. Stephen had probably been connected with one of these synagogues. In the public discussions with him they brought forward essentially the same arguments which the Jews have been repeating these 18 centuries, arguments that depend for their force upon the assumption that the common Jewish idea of the Messiah is the correct one.

We have heard him say that this Jesus of Nazareth shall destroy this place. (14.) But if Jesus is a mere man and is dead, what can be more idle than such words? Stephen however had said no such thing. He had indeed tried to show the Jews that they could not now be saved by simply trusting in their temple services; that in Christ the sacrifices were fulfilled; and that to believe in Christ was the best obedience they could now render to Moses. Now came the crisis, when the Jews would have to understand distinctly what faith in Christ involved; not fully; it was not necessary at first that they should understand fully what that faith would lead to: it was enough at first that they should understand that the Mosaic institutions must take the second place, the words of Christ the first place. But this was more than the Jewish mind could bear; even those whose minds had been solemnly impressed by the miracles of the apostles revolted at this thought. They did not consider that the Mosaic institutions had been already degraded below their idle traditions.

His face as the face of an angel. (15.) Not merely a heavenly peace and joy, but a preternatural lustre, a faint crepuscular indication of the glory that shall be revealed in us, when the manifestation of the sons of God takes place. The object of the speech that follows is to refute the opinion that Christians make light of the Old Testament; 2ndly, to show that it was no new thing for the Jews to be opposed to the counsels of God; 3rdly, that they needed something that the law could not give them.

They thrust him from them. (vii. 39.) That Moses for whose honour the accusers of Stephen seemed zealous, was rejected by the Jews of his own day; what wonder if the prophet like unto him should be treated similarly.

In their hearts turned back again into Egypt. (39.) The call for a golden calf was really a returning to Egypt. Nothing could be more admirable than this discourse, if we keep in mind the aim of Stephen. They gloried in their past; the object was to show them that their own history constantly condemned them; they had always begun with blundering, and required to be taught by sore discipline. Their unwillingness to recognize the Messiah was just what might have been anticipated from the records of the past.

As your fathers did, so do ye. (51.) Here is the application of his long discourse to which they had listened with interest as an epitome of the past history of the nation, faintly surmising perhaps the drift of the whole. But the great lesson gathered from that past, Stephen now pours upon their heads in most unqualified and terrific terms. The people that were before him had sinned against the greatest light ever given to men and brought upon themselves guilt of a deeper die than ever had been contracted before, and the time had come to pour upon their conscience the undiluted truth, though it should be like fire to their pride and vain-glory and bigotry. The great aim of all God's dealings with them had been—not to foster pride, but to humble them; but they had constantly sought food for their pride and self-complaining in the advantages bestowed upon them. As Jesus had denounced in withering accents the hypocrisy of the religious classes, so Stephen now denounces the pride and perversity of the nation. By the same pride are the Jews blinded to this day; and some Christians talk of them and to them in a way to strengthen this pride. The Jew that does not believe in the Messiah is no longer a Jew; by that single fact he is cut off from the congregation.

By the disposition of angels. (53.) The object of Stephen (as in Heb. i.) is to exalt by comparison a dispensation in which God speaks to men by his Son.

And have not kept it. (53.) How vain your boasting and your pretended zeal. You have grievously dishonoured the law by your superseding traditions. The law is your enemy and calls for vengeance upon you. The divine lawgiver himself became incarnate among you, and the law in its perfection was revealed in his life, his walk, his works, his words; and were the Jews attracted by the beauty of this their law? On the contrary they took arms against it to destroy it. Suppose a common man, called by the king in passing, and commissioned to convey a letter to the king's son with utmost speed, suppose him to take the letter home, show it to his neighbours proudly, put it in his pocket and say day after day what a great man am I compared with other men, in that the king has chosen me from all to know his will. It is very certain that the anger of the king will come upon that man as it will upon no other.

They were cut to the heart. (54.) His words were like the sword of God, inflicting a terrible wound. The effect was very different from that witnessed on Pentecost, when so many were pricked in their hearts by the same sword. It is a two-edged sword.

I see the heavens opened. (56.) The people gnashed upon him, and had sworn in their hearts that he should die. But what will it profit them to kill the servant of truth if Truth remains up there on the throne? The Lord of hosts is the truth, and he can send these servants of his faster than they can kill them. Once they killed the Truth itself, but only that it might rise again to universal dominion. I have overcome the world, says Christ. They see him not, for their eyes have not been anointed with the eyesalve of faith; but in the seraphic countenance of Stephen they see the reflection of the vision. Stephen had these many days been beholding the Son of Man at the right hand of God, as all the other disciples, by faith; and the vision is not so much for him as for the others. A day shall come when they too, even all the apostate Jews, rejecters of the Messiah, shall see the Son of Man on the right hand of the glory of God; when every eye shall see him and all they that pierced him; nor shall they be able to get rid of the vision by killing his servants.

Lord Jesus, receive my spirit. (59.) Stephen was no Unitarian. Christ was to him a divine Saviour, having all power in heaven and earth. I will come again and receive you unto myself, he had said.

Lord, lay not this sin to their charge. (60.) What did the young man, Saul, think of these words? The invocation of Jesus seemed to him blasphemy, no doubt; but what could he think of this marvellous forgiving love; were these the sentiments of a blasphemer? Doubtless, these words sounded in his ears for a long time. How little did he think that Stephen's prayer of faith, poured out in that dreadful moment, should descend again in blessings on his own head, transforming him, Saul, into a Stephen-like follower of Jesus. The mantle of the ascending Stephen is caught in mid-air and kept until the day and the hour when near Damascus, Paul heard the words, 'Why persecutest thou me?' How sublime in wisdom, how matchless in grace, the ways of the Lord. Our wisdom would have condemned Stephen for speaking in such unmeasured terms of denunciation to the Jews, and bringing upon himself swift destruction. We can imagine what leaders would appear in our journals, if the transaction were of our own time. Severe would be the lectures on his unrestrained zeal. The entire address is in direct opposition to the rules laid down for the guidance of public speakers in our days, which would have required him to say at least as many words in praise of the Jews as he did in condemnation of them. But then Stephen was filled with the Holy Spirit, not the spirit of modern wisdom. And as we have no Stephens, so we have no Pauls.

He fell asleep. That was all. Men had done all that their fiendish rage suggested, yet after all he sweetly slept in the bosom of Jesus.

CORRESPONDENCE.

AN APPEAL FOR A RELIEF FUND.

To the Editor of the "Bombay Guardian."

Dear Sir,—The following appeal I have ventured to place before the public of our Western Metropolis in the earnest hope that it will be heartily and cheerfully responded to. You are aware that we have had a most scanty monsoon this year. Our average quantity of rain is upwards of thirty inches, but I believe we had not more than seven inches this year, and good three inches belong to the latter part of May; so that it can be said with all correctness that we had only four inches during the whole rainy season! The showers we have had were "few and far between," wholly inadequate for sowing purposes, and our poor people have now fairly lost both their early and latter crops, their *kharif* and *rabi*. This has produced great distress amongst the poor classes, a large number of whom have been exposed to starvation and destitution of every kind. For the last three months and more we have been employing about one hundred and fifty souls in connexion with our mission buildings here and our new settlement for our people in the neighbourhood of Jaulna, but what is this in comparison with the vast numbers that come for employment! Now in these distressing circumstances I should like to be the *means* of affording sustenance to as many starving people as I can. And the way in which this can be accomplished may be expressed in a few words. In connexion with the new Settlement referred to above there are peculiar facilities for digging a Talao. Just behind our "Bethel" there is a chain of hills running north and south which sends a volume of waters through hollows that have been formed from time immemorial. Now all that we require is to throw a dam across a narrow place and deepen the hollows. The thing need not be so grand as the Mir Alam of Hyderabad, or your own magnificent Vehar Water-works. Will it be said that as the undertaking is to be in

connexion with a Christian Settlement why should the people of Bombay trouble themselves about it? Surely by this time we ought to rise above all prejudices of this kind and encourage every undertaking whose sole aim is to do good to our fellow-countrymen. Will it be said that the Talao will be in H. H. the Nizam's Dominions, and what claims can the famishing people of these parts have upon the public of Bombay? If there be any force in this objection, it will greatly tend to contract the limits of our fatherland in our estimation. From our childhood we have learnt to look upon the whole peninsula of India from the Himalayas to Cape Comorin and from the Indus to the Bramhaputra as our own, and we should like to allow our patriotism and philanthropy to have as wide scope as possible, and may I not be permitted to remind you that your Presidency has already acquired a world-wide celebrity for responding liberally and generously to the wants and distresses not only of India, but of Asia, Europe, Africa, and America. Surely it will not be very difficult for some of your millionaires to lay out a few thousands on such undertakings, and I assure them that their contributions will be applied to the best of purposes. Should there be a surplus left after our Talao work, it will be applied to some purposes of general utility in connexion with "Bethel," if the donors agree. Will it be said that the Government should look after their famishing subjects. Well, doubtlessly the enlightened Prime Minister of H. H. the Nizam will not be backward to do all that is in his power to relieve the distresses of these poor people. But after all there will be ample scope for private philanthropic enterprise. We all know that governments can only make movements through the vast machinery of the P. W. D. and through contractors, &c., &c., and I need not describe the vast intricacies of this department. In such circumstances, it appears to me, charities are better administered by private means than huge organizations. In such undertakings we are not much hampered by professional qualifications and acquirements. Those who have sound hands and legs, men, women, and children, might be furnished with baskets, &c., &c., and set to work.

But has not Jaulna any rich people who might be prevailed upon to relieve the distresses of their fellowmen? Yes. I believe there is a large number of rich Marwaris, but they think it more meritorious to feed dumb ants than weeping men, women, and children. At present a large number of them seem to have made great advance in the science of political economy. Knowing that free trade is allowed here as in other places they have been raising the prices of things very rapidly. In June last *jawari* was sold at eight rupees a pulla, and just a few days ago they sold it at eighteen rupees a pulla, though thousands of carts full of *jawari* and wheat have come in from the Berars and are safely stocked in their granaries! However there is an honourable exception to this. I am told one of the most influential and richest Sowakars feeds two hundred famishing people every day, and be it said to his credit that his express order is that this should be done irrespective of creed, caste, and colour, but the person who has the management of the whole affair thinks, quite in keeping with his Buddhistic principles, that a larger amount of merit is acquired by feeding Brahmins, Gosains, and other high caste people, than by feeding Mahars and Mangs and other lower classes, and therefore has no scruples of conscience to drive away these miserable people as heartlessly as he can.

Should this appeal be responded to, we shall have the pleasure to employ a vast number of starving people, especially of the Maratha and the lower classes, for upwards of a twelvemonth or so, for till next August or so we have no hope of getting corn.

I may be permitted to mention that the whole project will be under the management of a working committee, composed of some of the officers belonging to the 1st Regiment H. C. N. I. who are deeply interested in the prosperity of this country, and of such native gentlemen of enlightened judgment and liberal views as we can get at this outlandish station.

Donations and subscriptions will be thankfully received for the above-mentioned object by H. D. Dods, Esq., R. Knight, Esq., W. A. Modak, Esq., B.A., Vice-Principal Elphinstone Institution, Dr. Dhirajram Dalpatram, Ardishir Framjee Moos, Esq., B. M. Waglé, Esq., M.A., LL.B., Rev. Dhanjibhai Naurojee, The Editor of the *Bombay Guardian*, Mr. Janardhan Ramchandra, University Clerk, Town Hall, any of the Bombay or Poona Free Church Missionaries, or the undersigned.

Ever yours, &c.,

NARAYAN SHESHADRI.

Free Church of Scotland's Rural Mission,
Jaulna, November 14th, 1871.

Epitome of News.

Saturday, November 11, 1871.

—A Hindoo has, at Tanna, been sentenced to transportation for life, for having attempted to wreck a passenger train by putting obstructions on the line. Some of the officials of the Railway were in Court, and Judge Coghlan expressed his great surprise at learning from the evidence that the approver in the case, one Babajee, who had taken a leading part in the offence, had been received back into the Railway Company's employment. The Judge remarked that a man who had, as he had just told the Court, tried to wreck a passenger train to injure an official superior, was a public danger while in railway service.

—*Rangoon Times:* "On Friday night last, when the Burmese Htee, or Umbrella, was expected to reach Rangoon, a European guard, consisting of two officers and one hundred men, of the gallant 10th Regiment, was sent down to town to the Police guard-house, for the protection of the King's Umbrella, presented to the Dagon pagoda at Rangoon. The value of this toy is said to be £60,000 sterling, of which our own Taline population contributed £3000 to £4000. This population are to have the greatest share of the *honour* of placing the Htee up aloft, in the position for which it is destined."

—A 12-ton gun was lost in the harbour yesterday in the attempt to disembark it. A link of the chain broke and the gun went down end foremost. A native boat had previously just managed to get out of the way.

—*Bombay Gazette*: "There are 875 candidates for the matriculation examination in connection with the Bombay University, which commences from Monday the 20th instant. Of these 665 are Hindoos, 141 Parsees, 8 Mahomedans, and 61 Christians."

—The Pacha of Egypt intends to connect Lower Egypt and the Second Cataract, in Nubia, by a Railway.

Monday, November 13.

—*Overland Mail*, October 20: The talk of an alliance between Conservative peers and "skilled artisans" has attracted much notice. Several of the noblemen mentioned have written to the press denying that they have associated themselves with this "new social movement."—The Lord Mayor has entertained at a banquet representatives from the Municipal Council of Paris, who have conveyed to the Corporation of London a gold and bronze medal, in recognition of the help afforded at the close of the siege.—Meetings have been held at most of the great towns in England in aid of the Chicago Relief Fund.—The National Education League has resumed its sittings at Birmingham.—The hearing of the Tichborne trial will be recommenced on November 7.

The Mont Cenis Tunnel will be opened for traffic on November 15.

The German Parliament was opened by the Emperor in person on October 16. The Royal speech consists of a detailed and a hopeful review of the state of Germany.—The Alsace Commercial Treaty negotiations between France and Germany have been concluded. The treaty embraces a Territorial, Financial, and Customs Convention.

The Councils-General elections are considered to be most favourable to the French Republican Government.

The Canadian Government continues to send reinforcements to the frontier threatened by Fenians.

The Habeas Corpus Act has been suspended in nine counties of South Carolina as a means to bringing the Ku-Klux bands to justice.

Juarez has been re-elected President of Mexico.

The *Alabama* Claims Commissioners, after a preliminary sitting at Washington, adjourned to November 14, to allow time for claimants to present their memorials.

John H. Keyser, the contractor, who did so much plumbing and other work for the city and county of New York, appeared on October 6th before the sub-committee of the Citizens' Executive Committee of Seventy, whose duty it is to examine into the city accounts and frauds therein, and made a transfer of property, both personal and real estate, estimated at 650,000 dollars, to Jackson S. Schultz. In addition to the transfer of property, Mr. Keyser has made a complete statement as to his transactions with the city, and his knowledge of the frauds concocted and perpetrated by others. This information, however, is withheld, as it would interfere with the contemplated proceedings of the citizens, who are determined to push the matter to the bitter end. The statement and transfer of property were not made by Mr. Keyser until a great influence had been brought to bear upon him. Having turned State's evidence, it is stated that he will probably not be prosecuted. It is also stated that several of the other tradesmen implicated will probably make confession and restitution of their gains. It is stated that, upon a moderate computation, over 600 persons have been paid yearly out of the city taxes without rendering a single hour's work in return, and that as many more have had exorbitant salaries for services for which they were incompetent. In short, "the support of the army of Ring-hirelings, including retired rum-sellers, bar-room loafers, ex-convicts, gamblers, bruisers, and other bad characters, is believed to cost the city 250,000*l.* a year."

—A man committed suicide at Carlisle the other day, giving as his reason for self-destruction, that the Darwin theory having proved men to be descended from monkeys, he did not desire to live any longer.

—*Friend of India:* "A recent telegram announced the death of Major General Sir George J. Jameson. He was for some time Military Auditor General of the Bombay Presidency and was the author of one of the best Indian Pay and Audit Codes. He proposed the formation of the Military Finance Commission in 1859, and was its first President. He went home in 1861, and shortly after was appointed Chief Auditor at the India Office."

—Mr. Cockerell has introduced to the Governor-General's Council the long talked of Indian Marriage Bill, consolidating the measures previously enacted. There is great doubt at present whether a marriage of native Christians, subjects of the Queen, in Native States, is legal, even if administered by a clergyman, unless in the presence of a Marriage Registrar. The new law will simplify the proceedings greatly, and reduce the cost."

—Correspondent of the same: "I agree with you in wishing that we should have a perfectly honest census. Probably I do not differ from you in believing that the missionaries as a body wish the same. But I certainly differ from you in regard to the assumption which underlies your remarks, that there is a serious danger of misrepresentation, and that the warning you give is very much needed by the missionaries. I have not come into contact with men who would send home any report which they did not believe to be in exact accordance with the truth. If you will examine the reports sent from this part of India for a series of years you will find the paucity of conversions constantly referred to and lamented, and I am much mistaken if you will find what could be called high colouring. Neutral tints preponderate so much in our landscape that my own mind sometimes questions its own recognition of the real significance of phenomena illustrative of the progress of Christianity. I honestly think that, here at least, we are more in the way of erring by defect than by excess in our attempts to represent the spiritual reality. Observe, men who carry on mission work have faith and hope in the midst of their defeats and discouragements. This will inevitably lead them to take a different view of contemporary phenomena from that taken by a mind under the influence of despondency. Does it not follow that the accounts given by the one class are sure to seem highly coloured to the other? I suppose a case without saying which view is right. They differ in judgment, but are equally honest."

—The *Friend* notices the case of Mr. George Kellner, 31 years ago an unpaid clerk in the Pay Office, Calcutta, now Accountant General of the Military Expenditure, with Rs. 2,250 a month.

—*Times of India:* "Much praise is due to the authorities in Khandeish, who have done everything that could possibly be done to lessen the rigour of the impending famine and provide food for the people; and also to the Bombay Government, who so promptly and generously responded to the call for aid by opening out famine works for the lower classes, and giving advances of *tuccavee* to the higher classes."

—*Asiatic:* "Strikes are, in many respects, only inferior to wars in extravagance. It is stated that the cost of the Newcastle strike is about a quarter of a million, and, perhaps, half that sum has been lost to the shipping trade; the death-rate, too, rose from twenty-five to forty per thousand; so that all things considered, were the economic and sanitary results of the various strikes of the year in England summed up, we should probably find that these bloodless wars between industry and capital really do more to arrest national progress than the much maligned ambition of kings and statesmen."

—A Submarine Telegraph between San Francisco and Japan, and one between the former place and Australia, are contemplated.

—An inquest was held by Dr. Hewlett, on Saturday, at the Scottish School, Byculla, on view of the body of a child named Roger Myatt. The jury returned the following verdict—"By fracture of the skull, the result of an accidental kick by a horse."

—It is said the broad gauge is after all to be adopted for the Nizam's railway.

—Considerable distress in Southern Rajpootana, Ajmeer, and Mhairwara, during the next few months, is anticipated. Relief works have been commenced.

—The *Bombay Gazette's* home correspondent says that the rates to India—say Bombay—by the old Government telegraph line through Turkey will be raised to the same level as those by the Indo-European and the British Indian Submarine, that is, £4-10*s.* for twenty words.

There is to be a line of telegraph from Brindisi to Egypt, and one from Odessa to Constantinople.

—The *India Mirror* on Dancing: "We are ready to admit that it is a very good exercise, and affords opportunities of rational amusement and social intercourse. We may go further and say—when brothers and sisters, parents and children, dance together, the sight is charming. It is better far that our countrymen should have such innocent dances in the family circle than that they should, in the absence of pure homely enjoyments, seek corrupt pleasure in watching the voluptuous movements of harlots' feet and listening to their obscene songs."

—A railway line across Newfoundland will, it is thought, materially shorten the Atlantic route.

—*Public Opinion:* "Chief Justice M'Kean, of Utah, has taken the bull by the horns, to use a familiar colloquial expression, in his initial movement against the Mormon polygamists and adulterers. He said, in charging the grand jury at Salt Lake City:—'You are to say what criminal cases shall be presented for trial. In the discharge of this duty you will be governed by the same principles of law which govern grand juries in Maine and Montana, in Georgia and Arizona; principles of law everywhere applicable throughout the Republic. The crimes of murder, arson, larceny, bigamy, and adultery, and riot in Utah are the same crimes elsewhere throughout Christendom.' It appears, too, that in empannelling the grand jury all polygamists were excused, and this has created a wail of apprehension in Brigham Young's kingdom."

—Noticing a new book entitled "The Coming Race; or, The New Utopia," the *Nation* thinks that, like most works of its kind, it "shows that the making over again of the world as we know it, is a business a good deal too large for any mortal, at least for any mortal who has yet written a book containing a scheme for a new universe."

—A writer in the *Advance* says: "It is so notorious that the wines of trade are drugged spirits, rather than fermented grape juice, that the London *Times* says: 'As a rule medical men know no more of the value of wine, *as a medicinal agent*, than anybody else. A glass of sherry is their universal panacea for want of tone in the system; but sherry may mean *anything but the thing it is called.*' I am not now arguing that adulterated wines are better or worse than pure wines for daily drinking. I am speaking the facts concerning their manufacture, and wish only to suggest that it might be gratifying to wine drinkers, to know whether they were sipping Prussic Acid, Logwood, White Lead, Sulphuric Acid, Arsenic, Alcohol, *or a mixture of these rare things* for wine.

Let us turn to domestic wines. Doubtless they were made and used before the flood, but Noah is the first recorded maker and drinker of pure domestic wine.

'While he was planting his vineyard,' says the Talmud,—that wonderful monument of Hebrew history, wisdom, folly and wit, 'the devil came to him and said, 'What are you doing here?' 'Planting a vineyard,' replied Noah. 'What is the use of a vineyard?' inquired the devil. 'Said Noah, 'Its fruit whether fresh or dry [grapes or raisins] is sweet and good; and its wine gladdens the heart!'

'Let us work it on shares,' says the devil.

'Agreed,' said Noah.

Now what does the devil do? He brings a lamb, a lion, a hog, and a monkey, sacrifices them, and mingles the blood with the soil.

Therefore, if a man only eats of the fruit of the vineyard, he is as nice and innocent as a lamb; if he drinks wine he thinks he is a lion, when he is not, and falls into mischief; if he drinks habitually, he becomes as selfish and unmannerly as a hog; if he gets drunk, he jabbers and jumps about, and is silly and nasty like a monkey.

So saith the Talmud, and the wit of the Talmud is the wisdom of God uttered through the experience of man concerning pure wines—domestic wines.

'But,' cries a friend, 'do you mean to say that *native* wine, *undrugged* wine, home-made wine, is as bad as drugged wine?'

No, I don't mean to say that; but I mean to say that, excepting *sweet* wine (the unfermented juice of grapes, currants, gooseberries, elderberries and so on) *all* wine has alcohol in it; and alcohol, my friend, as Dr. Jewett said a little while ago, 'Alcohol, my friend, is just the devil in a *liquid state.*'"

Tuesday, November 14.

—The *Times of India* thinks the Telegraph and Post Office in India should be amalgamated.

—Touching University Examiners an Anglo-Marathi contemporary has the following remarks: "We regret to observe that some of the examiners are still being appointed to examine their own pupils. We think this is very unfair, and we must protest against it."

—There was a cyclone in the neighbourhood of Madras, on Monday, the 6th.

—There is in England a *Milk Journal* devoted to the consideration of milk matters.

—*Jam-i-Jamshed:* "It has been asked, 'What has become of the New Sailors' Home?' The Government had seized the two Armstrong guns ordered out from England by the deceased Gaekwar, and as they cost him a sum equivalent to the amount he promised (for the Home), he objected to pay the two lacs."

—*Deccan Herald:* "We regret to hear that six soldiers of H. M.'s 56th Regiment, who were out shooting on Saturday about eight miles from Poona, accidentally shot three men who were working in the fields. The men are not dangerously wounded, we are glad to hear. They were brought to the Sassoon Hospital on Saturday evening, and are, we learn doing well."

It is not desirable that soldiers should be allowed to go about the country with guns.

—More than two inches of rain fell yesterday.

—An explosion at the Madras Gunpowder Factory on Friday killed four persons and injured three.

Wednesday, November 15.

—*Times of India:* "The poor lunatics again! Their dismal asylum is to be patched! Certain talented and gallant R. E.'s are to spend their precious time in altering and adding to that wretched conglomeration of hovels at Colaba. This will be felt by the public as a great disappointment. Amidst all our troubles—municipal, Port Trust, and drought—it was firmly believed that, at least, the lunatics were certain to be provided for. With one site at Nassick, another at Coorla, a third at Bassein with abundance of materials at hand; with handsome donations offered by Mr. Cowasjee Jehanghir and two or three other native gentlemen; and with His Excellency deeply interested in the project, it was supposed that the opprobrium at Colaba Point was doomed, and that we should have a *maison de santé* worthy of medical science and British administration. We can construct railways at £20,000 per mile; build forts that half spoil the harbour; drop a big gun overboard now and then; spend half million on a huge scientific folly at Hog Island; and yet we cannot build a decent asylum for demented folk—though wealthy citizens offer to contribute, and the relatives of the luckless inmates would pay for much of the current cost. Verily, it is a grand machine is Indian financial administration!"

—A correspondent of the above gives an account of the fearful overloading of the steamer *Gunga*, bound to Djedda with pilgrims; the decks covered with cargo 8 feet high and 500 or 600 passengers bundled in among the bales and boxes. The owners were happily compelled to discharge the deck cargo.

—Mr. Maneckjee Furdoonjee Patel has taken out a patent for improvement in signalling apparatus.

—Telegram from Salt Lake City, Utah (*New York Times*), Oct. 2: "Brigham Young was arrested this afternoon at 4 o'clock, upon the indictment of the Grand Jury, charging him, under the Utah statute, with lewdly and licentiously cohabiting with sixteen different women. The arrest was made by United States Marshal Patrick, at the residence of Young. Owing to the sickness of the prisoner he was allowed to remain at his house to-night in charge of the Deputy Marshal. He will be taken before Judge McKean to-morrow.

Oct. 3.—In Court this morning the counsel for Brigham Young having stated that Young was sick and unable to appear, moved that he be admitted to bail. Judge McKean said if the prisoner was sick he might remain in his house unguarded for the present, but that the motion to admit to bail could not be entertained until the prisoner appeared at the bar of the Court. Daniel H. Wells, Mayor of Salt Lake City, and third president of the Mormon Church, was arrested this evening, by United States Marshal Patrick, upon an indictment of the Grand Jury, charging him, under the Utah statutes, with lewdly and lasciviously cohabiting with one of his wives. Accused was taken before McKean and held to bail on $5,000 to answer at the present term of the Court. Gen. Henry A. Morrow, formerly in command here, arrived last night and was enthusiastically received. He is under orders to report at Camp Douglas. A company of cavalry from Fort Steele, and a full battery from Fort Halleck are expected here to-morrow. There are now about five hundred troops in camp.

Oct. 5.—A special conference of the Church of the Latter Day Saints was held to-day in the new Tabernacle. About 8,000 Mormons were present. The three first Presidents, Brigham Young, Geo. A. Smith and N. H. Wells, the twelve Apostles, the High Priests, and other Church dignitaries were on the platform. Among the speakers were Geo. Q. Cannon, who aspires to the succession of Brigham Young, and Brigham Young, Jr. The remarks generally were bitterly denunciatory of Federal officials.

Brigham Young, Jr., spoke most excitedly. He said the Mormons had settled this mountain region, and they were entitled to its exclusive occupation and enjoyment. They asked no favours or assistance from any source. They defied all their enemies, the Government of the United States included. He said: Trust in God, keep your powder dry, and don't fail to have on hand a good supply of fixed ammunition. That is true faith. The latter remarks were received with a universal 'Amen,' and loud cheering and clapping of hands."

—*Bombay Gazette:* "The P. and O. Co. is now threatened with the loss of its Australian contracts unless it can carry the mails much more quickly than it has hitherto done; and, as the Company will no doubt make an effort to avert this calamity, the London Post Office may discover that eleven knots an hour is not an impossible rate of speed for steamers conveying the mails in the Eastern seas. Some of the delays on the voyage are attributed to the difficulty, on the home side, of working the Southampton and Brindisi lines together, and we have heard what seems to us an excellent suggestion, that the P. and O. Company might save money for itself and give more satisfaction to its customers, if it could choose such a port as Reggio on the west coast of Italy instead of Brindisi on the east, as the terminus of the Continental mail line, and could let it be the port of call instead of Malta for the outward-bound Southampton steamer. One steamer might in that case take on all the mails and passengers; and it would be much pleasanter to travel through Italy by way of Naples, Rome, and Florence, than to make the long and dreary journey from Brindisi to Bologna."

—Same: "We gladly find room this morning for the letter in which Dr. Blaney explains his moderate and sensible proposal for giving Bombay an adequate supply of water by making the Toolsee lake a feeder of Vehar. The cost of executing this project would probably not exceed three lacs, and its completion would at once free us from the dread of being visited by a water famine in Bombay."

—"The annual examination of the Diocesan School by the Government Inspector took place last week, and the result show a marked improvement on former years in both departments, giving

evident signs of real work during the past year on the part of teachers and scholars."

Two scholarships and four exhibitions are to be awarded December 2nd.

—By the heavy rain on Monday much damage was done to the cotton lying exposed at Colaba. A covered Depôt is wanted, and the cotton merchants should provide it.

Thursday, November 16.

—The Loshai Expedition will cost 10 lakhs, it is thought.

—A Native contemporary informs us that the notorious Jadoonathjee Maharaj, of the great Maharaj libel case, has opened a Sanscrit college at Poona at his own expense. About 60 students at present attend the institution, several of whom receive scholarships. It is said that the Maharaj, in order to revive the study of Sanscrit, wishes to collect five lacs of rupees for the purpose of opening other colleges in several cities of the Bombay presidency.

—M. Guizot was born October 4, 1787, and is now in his 85th year.

—The *Gazette* advocates the establishment of what he calls a corps of *Commissionaires*, and describes it thus: "The members, then, would all be located in one building or barrack, they would be under certain rules and regulations, would all wear some distinctive badge, all be under the immediate command of a superintendent, and able only to obtain employment through him. The men would not receive their pay from their employers, but from the establishment, a moiety of their earnings being taken to defray expenses in part: misconduct would be met by dismissal, and dismissal would mean vagrancy and imprisonment."

—The Rao of Kutch gives Rs. 5,000 for the Persian Famine Fund.

—H. E. the Governor has gone to Mahabuleshwar.

—Three Hindoos, convicted of murder, were hanged near Callian the other day.

—In the gale the other day six or seven Native vessels, with cargo, were wrecked in our harbour.

—The charge for telegraphic messages in India, from the 1st of January prox., will be one rupee for every six words, exclusive of the address.

—*Star of India*: "The sudden death is announced of Mr. Markham, Her Majesty's Consul at Shanghai. The deceased was probably the most popular official in China, and the news of his death has been everywhere received with sincere regret."

Friday, November 17.

—A Government Resolution on Mr. Crawford was published yesterday. The *Bombay Gazette* says: "Having at last made up its mind to disavow all those acts of the late Municipal Commissioner which plunged the finances of the city into confusion, the Government has censured Mr. Crawford in no measured language; and we suppose it would be difficult to find a parallel in official records for the severity with which 'the extreme improvidence and recklessness of many of his proceedings, and the culpable disregard exhibited by him to the restraints incidental to his position as the custodian and administrator of public property of great value, and the dispenser of large public revenues,' are now condemned. His Excellency in Council declares that it is only the lucky accident of Mr. Crawford's illness which has saved him from dismissal, and that, had the Commissioner not resigned his appointment and gone to Europe, he would have been formally removed from office. The criticisms to which the Government has now given its sanction do not differ in substance from those which we have passed in these columns on Mr. Crawford's career as Municipal Commissioner; but, when His Excellency in Council speaks of his '*surprise* and displeasure at the state of affairs which has been brought to light,' we are constrained to remark that this confession of ignorance comes with a very bad grace from a Governor who had for years been repeatedly and earnestly invited to make himself familiar with the state of affairs in the capital of his Presidency. The censure conveyed in the Resolution is just, but it comes too late to serve Sir Seymour Fitz Gerald and Mr. Tucker from the blame of having been blind partisans of Mr. Crawford, and of being therefore jointly responsible with him for the maladministration which they now unite with him in lamenting."

—Both Ensign Frere and Lieut. Lambert have been severely reprimanded for their part in the Van Ingen affray.

—Deaths last week, 333.

—*Englishman*; Burisal: "The natives say' that all the soldiers that went up the river have been destroyed, and the steamers are running for more. Also that the taking of the census is to find out how many there are in this district that can be caught and sent off too. We have not been able to get anything from the *haut*, as the people fear being seized and sent off in the steamers, and when a steamer comes in the people fly in all directions; there is not a soul to be seen—nor a boat to be had for any money."

—The Bishop held a confirmation at Sharanpoor, on the 9th. There were 84 candidates. On the 10th was the annual festival in commemoration of the founding of this Christian village.

Miscellany.

—*Christian Work* for October; United States. Missionary Emigrants to Liberia: More than two thousand freedmen have recently applied to the American Colonisation Society for aid to reach the Republic of Liberia, nobly forwarded by American philanthropists on the west coast of Africa. The twenty-fourth aniversary of the Declaration of Independence by the people of Liberia, in 1847, was celebrated on the twenty-sixth of July. Five Presidents—Roberts, Benson, Warner, Payne, and Roye—have held office, and all of them have been eminent men intellectually, and without an exception they have been members of Christian churches. Three have been Methodists, one a Presbyterian, and one an Episcopalian. "This little free republic may, for aught we know," wrote the excellent Archibald Alexander, "be the germ of a great and flourishing empire. The same benignant Providence which watched over this rising country, and raised it to its present eminence among the nations of the earth, has also smiled on the infant Republic of Liberia. The indications of Divine favour towards this colony have been most marked, and some of them truly extraordinary. No such work was ever before accomplished by means so inadequate." A few years ago there was a lack of immigrants and a large surplus of money. Now there are thousands of voluntary applicants but a great deficiency of money. The moderate sum of one hundred thousand dollars per annum would accomplish incalculable good in building up a Christian nation in Africa.

—Romanism in Lucknow: The *Delhi Gazette* of the 4th Oct. published the following circular on the authority of its Mussoorie correspondent:—

"' Confidential No. 1.

Confraternity of the Blessed Sacrament of the Body and Blood of Christ, Bengal. August 1871.

The prayers of the associates are desired for

1.—The continual increase of the knowledge of Eucharistic truth, especially in India.

2.—The Irish Church, that it may be preserved in its present difficulties, in all that is essential to the Catholic Faith.

3.—That God's will may be done as to the late judgment and those clergy sustained and defended, who feel it their duty to adhere to their ancient Ritual.

4.—The restoration in God's time to the English Church of the primitive custom of reserving the Blessed Sacrament for the sick and dying.

5.—The exclusion of heretics and schismatics from the work of revising the Holy Scriptures.

6.—The Episcopate of the English Church, wisdom and courage.

7.—The speedy formation of the Bengal Branch of the C. B. S.

8.—The work going on at all Catholic Churches in this diocese, especially at Allahabad and Lucknow Cantonments.

9.—Repose of the souls of the Archbishop of Paris, and all deceased associates.

Thanksgivings are desired for—

The restoration of peace and order in Paris.

*** Associates in Bengal are requested to send their intercessions to the Rev. Mr. Morrell, Lucknow Cantonment, before the 18th day in each month."

If intelligent persons see proper to organize themselves into a confraternity of this kind, they have a perfect right to do so. If nominal Protestants feel to like praying for the soul of any or all departed Archbishops, they have the undoubted privilege of praying according to their hearts' desires. If a clergyman feels it his duty to teach and preach such doctrines as are indicated in the above circular, let him follow his convictions at all hazards. But when the position of the parties is such that we, in common with all Christians in India, are compelled to be party to this very peculiar proceeding, then we beg leave to protest against it. The chaplain of the Cantonment Church is supported by the Government of India, and his salary is paid by taxes collected from the community at large. To put it plainly, this half-secret confraternity is supported by the Government of India in the name of Protestant Christianity. It is idle to say that this is gotten up outside of and distinct from the special duties of a chaplain, for it is but too well known that his pulpit is in fullest sympathy with the ideas shadowed forth in circular No. 1, and it is reported in some Lucknow circles that the confessional has been introduced into the Cantonment Church.—*The (Lucknow) Witness.*

—Death of Mr. John Fraser, near Baghdad: Another faithful soldier of Jesus Christ has fallen at his post—the post of danger and of honour. Unconnected with any society, Mr. Fraser has, for nearly ten years, been seeking to gather in souls among the Arabic-speaking races in the East. Egypt, the Holy Land, and latterly Persia, were the scenes of his labours. Mostly single-handed he has delivered his message—"a voice crying in the wilderness." The great day alone shall declare the results of this devoted missionary's testimony and work. His was a loving and gentle spirit in all his intercouse with others; only to himself was he severe and exacting.

We knew that our friend had been weakened by dysentery at Baghdad, upwards of two months ago, but a few lines from himself, published in this paper, led us to hope that he was convalescent. A rumour from Beirout reached his brothers (Rev. Donald Fraser, of London, and Rev. Wm. Fraser, of Edinburgh), last week, which re-awakened our anexieties, and these, alas for us! have all been confirmed.

Early in August the Persian Government ordered a quarantine doctor to visit one of the plague and famine-stricken regions, seven days' journey from Baghdad; this official, it appears, invited Mr. Fraser to accompany him. Our friend, ever ready, like his Master, to relieve human misery, accepted the invitation, and started on his errand of mercy, but, we fear, in a condition quite unfitted for such exertion in such a climate. Three days' journey had been accomplished, when a message came from above—"come up higher!"—and death by sunstroke became the entrance into rest for this solitary worker.—*The Christian.*

—The *Athenæum* has a notice of "Leonard Morris, or the Benedictine Novice. By the Rev. Father Ignatius." We extract a part of this notice:

"In no sense of the word can the Rev. Mr. Lyne's new book be called a 'novel,' and we do not propose to consider it in that light. It is none the less a work of fiction, a romance of which the author seems somewhat proud. In truth, it is an apology for the old scandals which amused and shocked the world, when Mr. Lyne's Norwich Benedictines came to an *exeunt omnes*, and the curtain fell amid an all but universal hissing. Further, the book is a defence of what Mr. Lyne, or 'Father Ignatius' is now attempting. It is not long since he put on record, in print, his promise and determination never to make another appeal to the public for money. In this volume, however, he is again asking for pecuniary assistance. He wants, as before, thousands of pounds from the workers in the world, to enable him and his companions to keep their alleged vow of poverty, in a great Benedictine establishment. According to Mr. Lyne, the sole occupation of man here on earth should be the adoration of the Holy Sacrament. Our author converts a sublime memorial into a miserable fetish; and he pronounces 'anti-monastic' to be synonymous with 'anti-christian'! Of the Charity, which is above all things, he seems neither to know nor to care to know anything. Sarcasm he deals in liberally enough, but always in a vulgar spirit, finding vulgar expression.

There is, as we have stated, the faintest possible indication of a story. A young lady takes the veil because a young gentleman has taken the vows, and Leonard Morris takes the vows because the young lady, true to her first love, has taken the veil. Finally, when Leonard Morris himself becomes a monk, Lady Edith Warwick goes into half-fits in the church; while her more sensible maid begs of her to mind what she is about, as lots of people have their eyes upon her. Leonard grows into a Dominic: he sees visions, and does wonderful things; and there is evidently no hope for the future well-being of persons who are not moved by the story, in the opinion of the author

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We have alluded to the vulgarity of some parts of the book. Mr. Lyne has to learn that vulgarity is not humour. When Leonard, about to leave London to enter on his noviciate, hears the voice of his ultra-Protestant uncle Scott, who is determined to prevent him, his exclamation is, 'Here's a pretty go!' and his subsequent action as follows:—

'Poor Leonard! "out of the frying-pan into the fire." What was he to do? Make friends with the housemaids, and rush into the kitchen and hide, like "Joe in the copper," was certainly one of his first impulses; but he had so many, he did not know what to do. He made a dash for a little door at the end of the passage, but was arrested by a very determined voice, saying, "You can't come in!" He tried another—it was looked. He then, in desperation, rushed into the dining-room, and contemplated an instantaneous plunge under the table, when he grandly resolved to face his uncle, and brave him into the bargain.'

Among the flowers of speech we mark—'You might as well consult a butcher about watch-making as a secular priest about monk-making.' Mr. Lyne, in his charity, says that 'the Benedictine is the only *bonâ fide* religious order!' and seems to think that miracles are performed only to prove this. His own Benedictines '*pour rire*' now speak of their own religious exercises as a 'methody-meeting;' and an emotional brother says he feels 'gulpy.' One individual is described as being 'soaped over,' or deluded; and a Brother Oswald speaks of a reverend father as being 'up to the scratch.' Much more revolting are the terms, meant to be reverential, applied to the sacramental emblem, namely, 'Jehovah in the form of bread!' Equally revolting, the monks spitting or being spat upon, all over, as a religious exercise, or the flogging administered to a pretty acolyte eager to receive it; but who is called by an imperfect brother, 'a sneaking young hypocrite!' Mr. Lyne makes the Bishop of London's wife address her husband as 'Tom,' and he summons to the supernatural life in the monastery, far away in the country, the 'fair maidens and beauteous youths of England.' He complains much of misrepresentation, and then is bold enough to give this description of a service in Margaret Street, which is delivered by Brother Oswald:—

'Scene outside All Saints', Margaret Street. One fashionably-dressed young gentleman to a delightfully pretty young lady whose mamma has gone on before: "Oh, dear, *dear* Sister Euphrasia, are you going to-night to compline to *dear* Brother Athanasius's Oratory; there are to be such heaps of candles, and a new image of our dear Blessed Lady is to be solemnly opened, I mean, inaugurated?"—"Well, *dear* Brother Chrysostom, I do mean to come, but mamma mustn't know it. My maid Lotty has become a Catholic; she will come with me on pretence of my going to read to poor old Mrs. Smithers, whom mamma lets me visit."—"Oh, how nice, I'm so glad you can come; but, of course, we must do things privately. Why, we are persecuted, dear Sister Euphrasia, just like the early Christians. Isn't it nice?"—"Is Miss Seymour,—I mean Sister Antonia,—to be at the Oratory?"—"No; she has an engagement of long standing for Lady Florence's ball in Eaton Square. She can't come. Did you see how beautifully that young man in front of you genuflected as he left church? Oh, I'm sure we ought to get him for a brother!"—"No, dear sister, I did not notice; but if he comes again, we must see."—"Shall you be at *dear* S. Barnabas's Brother Chrysostom, on Thursday next; there's to be such a function. Father Mark Smith is to sing the High Mass."—"To be sure I shall; we are expecting quite a treat, all of us. Some of us are going in our habits, to make it look more like the Middle Ages."—"You brothers do look so nice; but that horrid old thing's waiting,—I must go, or she'll catch me speaking to you, and want to know who you are."—"Good-by, dear sister; mind you're in good time for compline." There, Brother Bernard, that's the sort of thing. These brotherhoods and sisterhoods, with plenty of candles, habits, and meetings on the sly are very taking. But the real thing, that is quite out of the question. If I or any one else had stepped up to "dear" Sister Euphrasia or Brother Chrysostom, and asked them if they were at peace with God through the precious blood of Christ, we should have obtained an answer something like this—"No, thank you very much; we are Catholics, not Methodists." Put "Sister Euphrasia" over the way there, for a week, to go without her dinner and hold her tongue, I don't think it would quite suit her. Give "dear Brother Chrysostom" a turn here, I don't think he would much relish it.—"Brother Oswald, I'm sure you must have had a little personal experience in the Puseyite world, to hear you talk."—"Perhaps I have, perhaps I havn't."'

We leave Mr. Lyne to those who may have curiosity to follow him further. He wants charity, first; next all the qualities that make a reasonably good author; finally, common sense, but we do not charge him with hypocrisy, though we should think better of his humility if, in forming his Benedictine Order, he had placed himself in the lowest place instead of installing himself, unasked, in the highest."

—London *Record*: "The authoress of the well-known hymn, 'Just as I am,' died on Friday the 22nd ult., after a long illness. She was one of a very gifted family, sister of the author of 'Horæ Apocalypticæ,' and of the Rev. Henry Elliott, well known as a scholar and highly-valued preacher. She was also related on her mother's side to the Venn family. Many other hymns were written by the same pen which will be read with thankfulness by those who mourn as well as those who rejoice. The one beginning 'My God, my Father, while I stray,' expresses the desire of every child of God, and at the same time points out the source of all strength and comfort with singular force and sweetness. Leading, partly from the state of her health, and partly from the sensitiveness and humility of her character, a secluded life, it was only those who were admitted to intimate intercourse with her who knew how much there was of wit and humour and real eloquence in her conversation. Herself ofttimes a mourner, and always in delicate health, she entered joyously into the happiness of others, and shed over her own inner circle the brightness and charm of a Christian poet and a highly educated English lady. In some of her poetry there is a vivacity and sparkle which would not be guessed by those who have only read her more serious compositions. To all who have derived comfort and encouragement from her writings, it will be a source of thankfulness to know that she passed through deep waters and the valley of the shadow of death leaning on the arm of that Saviour and Friend of whose all-sufficiency and preciousness she has so wonderfully and beautifully written. Being dead she yet speaks, and will continue whilst our language lasts to speak of the power of Christ's blood to cleanse and His grace to sustain. To all she has written on this subject there is now the added testimony of her own experience in the time of sickness and in the hour of death."

TELEGRAPHIC NEWS.

Vienna, November 11th: Count Beust has been appointed Austrian Ambassador to England.

Paris, 14th: The Government have decided to submit to the National Assembly a project for doubling the capital of the Bank of France and for increasing the circulation of Notes to three millions.—M. Goulard has been appointed French Minister to Italy, and M. Ernest Picard Ambassador to Belgium.—A large fire has taken place at Geneva.

London, 14th: A Commission has been appointed to inquire into the loss of the *Megæra*, with Lord Lawrence as President.—Advices from Constantinople state that cholera has re-appeared in that city. Chief Justice Cockburn has protested against the appointment of Sir Robert Collier to a Judgeship, subsequently to his appointment in the Judicial Committee of the Privy Council, as being in violation of the spirit of the Act.

16th: The *Times* of to-day states that the Bills on account of the German indemnity, falling due in London, amount to 10¼ millions sterling.—The prisoner Kelly has been acquitted of the charge of murdering constable Talbot.

PASSENGERS ARRIVED.

Per P. and O. Str. *Deccan, 11th:*

From Southampton.—Miss Johnson; Mr. T. W. Milton; Mr. T. Grubb; Mrs. Brady and infant; Mrs. Henderson, infant, and child; Mrs. Butler; Mr. J. T. Walke; Mr. S. Robertson; Mrs. R. H. Hope; Colonel Ward; Mr. E. Hoggan; Mr. and Mrs. Beachcroft; Miss Bayley; Earl of Selkirk; Mr. A. Shakespear; Mrs. B. Jones; Mrs. Horsburgh; Mr. and Mrs. Lord; Mr. and Mrs. Hall; Mrs. and Miss Lindsay; Mrs. W. H. Cummins and infant; Mr. and Mrs. E. Williams; Mr. Venning; Sir R. and Lady Stuart; Miss Hall; Miss Ball; Mr. S. J. Griffiths; Captain R. S. Armstrong; Mrs. Channing; Major R. H. Hall; Rev. J. Welland; Miss Welland; Mr. G. J. Gains; Mr. W. J. Best; Mrs. Richardson; Mr. Dean Gauntlet; Mr. G. A. Thompson; Mrs J. Miller; Miss Norton; Miss Fogerty; Lieut. Sheringham; Mrs. McAllister and 2 daughters; Miss H. English; Mrs. Reed; Mr. F. McMeekle; Mr. H. W. Harris; Mr. H. Davis; Mr. G. Boxhall.

From Brindisi.—Mr. F. R. Wyllie; Mr. M. Balfour; Mr. A. M. Clark; Mr. J. D. Swayne; Mr. A. B. Farr; Mr. Fiske; Mr. Leitch; Mr. D. L. Gillmore; Hon. F. Lloyd; Mr. H. Elworthy; Dr. Cameron; Mr. F. S. Leathes; Mr. H. J. Abbot; Mr. and Mrs. Bruce; Mr. J. Mylne; Mr. L. Mylne; 2 Misses Mylne; Hon. S. Mansfield; Mr. Millbank; Dr. and Mrs. Sutherland; Surgeon and Mrs. Jameson; Major and Mrs. Magrath; Mr. P. Nicoll; Miss Nicoll; Mr. Aitcheson; Dr. and Mrs. Walker; Mr. and Mrs. Moule; Mr. J. S. White; Mr. P. Gough; Mr. G. Gomme; General Kamaun Singh; Mr. Gunnesh Shastree; Mr. Mirza Ali Ackbar; Mr. Hurrichund Chintamon; Mr. R. A. Ripley; Mrs. C. A. Winter; Rev. B. D. Wychoff; Miss J. A. Nelson; Miss M. E. Sly; Mr. J. M. Allan; Mr. LeMesurier; Mr. Sutherland; Captain Soames.

From Malta.—Mr. Amond.

From Suez.—Mr. H. W. Combes; Mr. McIver and 2 infants; Captain F. N. Mackenzie; Mr. and Mrs. Cooper; Mr. Hellings; Mr. Leo Lander; Mr. G. Steinhol.

From Aden.—Mr. Mahomed Sudduck; Mr. Rassund and 2 friends; Mr. Wilson; Mr. Simmons.

Per Str. *Ispahan*, viâ the Canal, *15th:*

Major Pierce; Miss Alder; Mr. Fox; Miss Hilliard; Capt. and Mrs. W. F. Kerr; Capt. Winckler; Mrs. Winckler; Lieut.-Col. Napper; Mrs. Napper; Mr. Goundwater; Mrs. Goundwater; Miss Orman; Mrs. Ingle and infant; Mrs. Hawthorne and infant; Mr. C. F. Hogge; Mr. S. Braham; Mr. G. D. Inglis; Mr. A. F. Bellasis; Mr. Oliver Bellasis; Mr. G. Copplestone; Mr. McIver; Mr. W. W. Manners; Mrs. Manners, and Mr. Rutherglen.

PASSENGERS SAILED.

Per P. and O. Co.'s Str. *Surat, 11th:*

For Southampton.—Mrs. C. H. Herbert and child; Mrs. Greathead and 4 children; Colonel W. H. Delamain; Mrs. Inglefield; Mrs. Miller and child; Dr. and Mrs. Mahaffy; Mr. and Mrs. Bignell.

For Brindisi.—The Honourable A. Rogers; Major General and Mrs. Macdonell; Captain Watts; Mr. Pater; Mr. Macpherson.

For Suez.—Mr. Showell, senior, and Mr. Showell, junior.

For Gibraltar.—Mr. M. P. Alvez.

DOMESTIC OCCURRENCES.

BIRTHS.

SHIRT—At Hydrabad, Sind, November 9th, the wife of the Rev. George Shirt, of a son.

WOOD—Nov. 16th, the wife of W. Martin Wood, Esplanade, Bombay, of a son.

MARRIAGES.

FOULGER—HUNTER—November 14th, at Deesa, by the Rev. A. Miller, Chaplain of Deesa and Aboo, C. A. Vaughton Foulger, Lieutenant H. M. 108th Regiment, to Mary Helena (Minna), second daughter of W. Forsyth Hunter, Esq.

JOHNSTONE—BALL—Nov. 15th, at Christ Church, Byculla, by the Rev. J. S. S. Robertson, assisted by the Rev. J. Welland, W. H. Johnstone, Esq., R.E., to Mary Ellen, daughter of Robert James Ball, Esq., of Belfast.

DEATH.

ASHFORD—Nov. 12th, at Amednuggur, the wife of Mr. Ashford, Barrack Master.

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